and optical work. In these the Jew often attains a very level, perhaps because artistic taste and high intelligence are required. But a much larger number of Jews is engaged in crafts in which, by subdivision, complex labour is reduced to a number of simple functions that can be easily learnt — for example, weaving, the clothing trade, and the manufacture of cigarettes. In these branches the small workshop has as a rule been supplanted by bigger workshops with many assistants, or has developed into a home industry.

It is probable that the development of handicrafts into large workshops and factories will continue, as these are superior in their technique and organization. In handicrafts which, owing to their nature, cannot be easily expanded, *e.g.* in those of goldsmiths, butchers, bakers, plumbers, glaziers, and barbers, the Jews will remain in limited numbers, but even from these and from home industries they will turn to commerce whenever a chance offers. Also in Soviet Russia the Jews will continue in handicrafts only so long as the policy of the Government closes the road to commerce. Altogether the prosperity of handicrafts in Russia is artificial, and they will maintain themselves only so long as big industry is not developed, and the importation of foreign goods is restricted. Should a

change supervene in this respect, the new Jewish handicrafts will disappear or will develop into big undertakings of the factory type.

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Factories are a creation of the nineteenth century, and most industries are a continuation of previous handicrafts, improved and enlarged by the introduction of machinery. The development was in most cases gradual, and the skill and experience of the artisans retained its value, even in the factories. Thus the branches of industry in which the